

"عمدة الأحكام من كلام خير الأنام"

للإمام تقي الدين عبد الغني بن عبد الواحد بن علي المقدسي

**(رحمه الله)
600-541 هـ**

Explanation of:

‘Umdatul-Ahkaam

(The Reliance of Rulings: a Collection of Authentic Ahadeeth of Fiqh Relevance)

Collected by Imam Taqiyy-ud-deen
'Abdul Ghani bin 'Abdilwaahid bin 'ali Al-Maqadissee
(*rahimahullaah*)

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Based Upon the Explanation of Our Shaykh
Muhammad bin Saalih Al-'Uthaimeen
(*rahimahullaah*)

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The Book of Purification

The Fifth Hadeeth (الْحَدِيثُ الْخَامِسُ)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يُؤْلَنُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ، ثُمَّ يَغْتَسِلُ مِنْهُ.)) وَلَمْ يُسَلِّمْ: ((لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ.))

Narrated Abu Hurayrah: Allaah's Apostle (*sallallaahu 'alayhi wa sallam*) said: "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it." [Sahih Al Bukhari, Volume 1, Book 4, Number 239] Abu Hurayrah reported: The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "None amongst you should urinate in standing water, and then wash in it." [Sahih Muslim, Book 002, Number 0554] And in another version from Muslim: Abu Hurayrah reported: the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying: "None of you must wash in standing water when he is in a state of *Junub* (sexual defilement)". [Sahih Muslim, Book 002, Number 0556]

The Narrator

The narrator is Abu Hurayrah (May Allaah be pleased with him) and his biography was given earlier.

The Subject and Overall Explanation

The subject of this hadeeth is to inform about the ruling of urinating in the stagnant water and taking a bath in it from sexual defilement or sexual impurity. As to the water type: it is the stagnant water which does not flow from its place. His saying: "*None of you should urinate, then take a bath in it,*" means that one should not urinate in it knowing that *ultimately* he will take a bath in it.

The Islaamic *Shari'ah* is highly concerned regarding purification and keeping away from all sources and/or means of harm. In this hadeeth, Abu Hurayrah (may Allaah be pleased with him), informs us that the Prophet (*sallallaahu 'alayhi wa sallam*) forbade – an asserted forbiddance – not to urinate in the stagnant, standing water which is not flowing because this necessitates turning

it into filthy water. It can also become a means for the occurrence of diseases which the urine may inject into the water and thus it can cause harm to those who need to use the water. Not only that, the same person who may urinate therein may ultimately end up making *ghusl* in it so how could he then resort to urinating in that water which he intends to use for purification. Also, in the other version in Saheeh Muslim the Prophet (*sallallaahu `alayhi was-sallam*) forbade taking a bath in such water from sexual impurity because this also will pollute the water with the filth of sexual impurity.

[From the Benefits of this Hadeeth](#)

1. The forbiddance to urinate in the stagnant water which does not flow. This forbiddance is of the *Tahreem* type if people use the water; otherwise it is disliked (*makrooh*). And as to defecation it is like urinating, rather it is even more intense in terms of the ruling.
2. The permissibility to urinate in the flowing water because the urine will flow with the water and will not settle. However, if downstream there will be people who will use the water, then people should not urinate in it because it would render the water polluted for them.
3. Forbiddance to take a bath from sexual defilement/impurity in the standing or stagnant water. This is for *tahreem* (*haraam*) if the bathing in such water will make this water unusable for people because of the impurities which may go in there. And if it doesn't, then it is disliked.
4. The permissibility to take a bath from sexual defilement in the flowing water.
5. The perfection of *Shari'ah* because of its concern regarding matters of purification and to keep the people away from the means and sources of the *harm*.

Another point of important relevance in this hadeeth is that the apparent meaning of the hadeeth may indicate that there is no difference between a little water or plenty of water - however, the forbiddance regarding the little amount of water is more asserted because it can be rendered polluted quickly and it can change into filth quickly because the amount of water is little. As for plenty of water (like sea water), where it may not be affected by urine or by taking a bath therein – then this is not included in the prohibition. As to the standing water which stays for sometime (like the pools in the gardens and so forth), if it gets affected by the urination or by taking the bath because it is in small amounts or because the exchange rate of the water coming in and going out for renewal is slow, then it falls under the prohibition; otherwise it doesn't and Allaah the Most High Knows best.

The Questions on this Hadeeth

1. When is the urination in the stagnant water considered *haraam* (forbidden) and when is it considered *makrooh* (disliked)?
2. Why did the Prophet (*sallallaahu `alayhi was-sallam*) forbade urinating in the stagnant water?
3. What is the ruling concerning the taking of a bath from sexual impurity in the stagnant water?